

765 [147 cont.]
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Revue d'Anthropologie, V, pp. 267,
269. Festetics de Tolna, Chez les
Cannibales, pp. 273f.

765 At the festivals for the dead, the men here appear in full regalia (5). The lament for a chief is renewed by the women for

5. D'Urville, p. 197.

587 eight days at sunrise and at bedtime (6). On Ndeni the widow

6. Gaimard in D'Urville, p. 333.

is taken as a wife by a relative, usually a brother of the deceased, and he must pay her kin group a new purchase price, which, however, is not as high as that paid by the first husband (7).

7. O'Ferrall, p. 223.

Religious Matters; Games, Music

775 The supernatural world of the Santa Cruz Islanders contains spirits of two different kinds and ranks. With some justification the one kind can be called gods, while the other, larger class, which concerns the natives even in the ordinary events of life, consists of the spirits of the deceased. According to the beliefs of the tribe to which Codrington's informants belonged (8),

8. Codrington, The Melanesians,
p. 264.

the souls after death assemble in a place called Natepapa and then go into the volcano Tinakula ("Temami"), where they are cremated and revived. Moreover, they have their actual abode there, although they are capable of making their old home

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- 725 unsafe and may be seen, especially on damp nights, as fiery, or at least with fire in their armpits. The belief of the Reef Islanders rests on similar ideas of destruction and revitalization, despite superficial differences (9). According to it, the soul first goes

9. O'Ferrall in J.A.I., XXXIV (1904), p. 229. Joest in Baessler, p. 389, categorically denies the existence of any kind of ideas about the transmigration of souls -- a very vague conception.

to a place [148] where other spirits put it in the center and dance around it, then drop it in a deep waterhole where it is devoured by a large fish. The blood that spurts out of the fish revitalizes it, however, and it goes to another place. Persons who have fallen in battle become winged spirits, but other do not (1).

1. See footnote 9 above.

769 On Ndeni the fear of ghosts is very pronounced; Joest reports that the natives are very afraid of the dark and that when they covered the windows of his house with mats they sang loudly, perhaps to give themselves courage, perhaps to drive away the [828] spirits. Nightmares are attributed to an evil spirit that sits on one's chest (2).

2. Joest in Baessler, pp. 388f.

In the interior of the main island and on Vanikoro (3),

3. Cf. p. 141.

the exhuming and preservation of the skulls points to a general worship of the dead. In the coastal regions of Ndeni and on the [778] Reef Islands only the souls of esteemed persons are worshiped

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773 according to another, a piece of the main island. The stones which the volcano ejects supposedly always go back in again and are hurled out anew (3).

3. O'Ferrall, pp. 224, 225, 228,
230ff.

• 775 The mythological position of the spirits that were associ-
776 ated with the chief Natei and made him rich and powerful is un-
certain. They [154] dwelt in the interior of Ndeni, and it is
questionable whether we are dealing with spirits of the dead or
[609] other mythological beings (1). White people were formerly re-

1. Codrington, p. 167.

garded as spirits; when a European ship approached, no one dared speak aloud, and sick persons stayed far from the shore so that the Whites could not see them and cast a spell on them (2).

2. O'Ferrall, p. 225. Joest in
Baessler, p. 388.

778 Edge-Partington shows illustrations of amulets and one that was worn like a finger ring, which, according to him, contains the teeth of famous warriors in the little tapa bundles and helped the wearer make good bow-shots, as well as a tusk and stones in the form of sling-stones, which are added to the packets of feather money and are said to be more highly prized than the money itself; their actual function has not been determined (3).

3. Edge-Partington, I, 158, No. 3;
163, Nos. 5-7.

535 We have already spoken of traces of the presence of masks (4). Other dances are performed by men and women

4. Cf. p. 139.

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actually only report on the worship of certain trees and how they are made into duka sticks after they die. There is still much confusion here to be clarified.]



Fig. 52. Carvings representing a fish with a smaller one in its mouth and a human figure, carved into cuttlebone, painted red and black (Ba V 1882 and 1878); 24 and 27 cm. long.



Fig. 53. Amulet of wood, worn on a neck cord; 1/2 natural size. (From a drawing by Speiser.)

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[Likewise on Matema, each village is said to worship a particular deity to whom food offerings are brought; the spirits of the dead represented by the duka sticks are said to act as mediators between the deity and /Fig. 52 appears here/ human beings (5).]

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5. [Coombe, pp. 199 f. The deity probably corresponds to the village gods of Nitendi, which are represented by the wooden statuettes (cf. above, p. 116).]

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978 [On the Reef Islands, trees that have been struck by lightning are regarded as sacred (6).] /Fig. 53 appears here./

6. [Girieud and Herrenschmidt, p. 107.]

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[A myth has recently become known (7) about how

7. [Cf. Coombe, pp. 192 ff.]

Nitendi was fished out of the sea with a fishing line. The hero is a native of Utupua, makes a sailboat for himself out of a breadfruit by some magical process (connected with diving at a particular place in the water), and vanquishes various menacing sea animals, for example, giant mussels, by entering into them.

[978] The /208/ place in the water is held sacred to this day, and the first time a person sees it, he washes his face (1).]

1. [The origin of the myths discussed by Graebner, based on O'Ferrall (*Ethn.*, I, pp. 152 f.), is not always specifically given. The myth of Lata and Sinota and the one about the man who flees from his father come from the Reef Islands, the sun and moon myths from Nitendi.]

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[According to the beliefs of the Reef Islanders, the abodes of the spirits of the dead (2) vary according to families

2. [Cf. *Ethn.*, I, pp. 147 f.]

(or totem groups?) and are scattered throughout the Santa Cruz group. Those who have been killed in battle always remain in the vicinity of the mountain tops; those who have died of sickness, in the lower altitudes. When the volcano Tinakula

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When the volcano Tinakula emits flames, it is a sign that someone has been killed. In the ripening of bananas, the spirits of the dead assembled on the mountain of Vanikoro recognize that someone wounded in battle has died (3).] /Fig. 54 appears here. /

3. [Coombe, p. 201.]

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[Fig. 54.] Tips of dance clubs, side view (belonging to Ethn., I, p. 133, Fig. 58, Nos. 7, 4, 8, 2); ca. 1/5 natural size.

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As for amulets (4), I saw only small sticks that boys wore

4. [Ethn., I, p. 154.]

on strings around their necks (Fig. 53).

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The people adorn themselves for dancing [which as a rule takes place in moonlight]; they stick a fan-shaped leaf upright in the back of the belt and give it an oscillating motion by swaying the pelvis (5). I did not attend a dance in which the dance clubs

5. [Speiser, Südsee, p. 295. O'Ferrall,